

6. Speech

SPEECH IS NOT A RESULT OF HIGHER INTELLIGENCE, BUT A MAKE-SHIFT SUBSTITUTE FOR THE LOST ABILITY TO COMMUNICATE BY THOUGHT TRANSFERENCE. THE SOUNDS MADE BY ANIMALS ARE NOT RUDIMENTARY LANGUAGES, BUT ONLY ALERT CRIES CALLING UPON THEIR FELLOWS TO TUNE THEIR BRAINS FOR THOUGHT RECEPTION.

If man is so incapable of self-criticism that he ascribes his unhealthy sexual life, his hair loss and other such diseased symptoms to natural development, then it is hardly surprising that he has built up absurd theories about that exclusively human means of communication, speech, as well.

The story is that speech is an inevitable result of his higher intelligence, and the tongue an organ of speech.

The tongue is not an organ of speech, but a digestive organ. It feels the food, brings up the requisite amount of saliva from the salivary glands, and moves the food in the mouth. If the tongue were an organ of speech, then all animals would have a tongue only by some oversight, for no animal uses it to articulate sounds.

If speech were a natural means of communication occurring at a certain intelligence level and developing further as intelligence increases and, what is more, using the tongue, then there would be many animals more or less speaking and using their tongues to do so. Life on earth began about three thousand million years ago, and during this space of time animals of the most different levels of intelligence developed. Even the most intelligent make only a few sounds, and in so doing do not use their tongues for articulation.

In answer to this students of speech will reply that an especially high intelligence is necessary to articulate sounds by means of the tongue—which is indispensable for speech; and

that no animal, even the most intelligent, has yet reached this high level of intelligence. They must therefore communicate without tongue movement by means of unarticulated sounds, however high their intelligence may be.

If it were a fact that the unarticulated sounds made by animals were their real means of communicating, then the number of sound variants would have to be in direct proportion to their intelligence, for it is surely to be supposed that more intelligent animals should 'speak' more than less intelligent ones. But this is not the case.

Hens and sparrows utter far more sounds, and in a far greater range of variations, than cows, donkeys and apes. It should be clear to the students of speech that sparrows are not more intelligent than apes.

Another thing is that sparrows, apes and all other animals are fully cognizant with the sounds made by their own species immediately after birth, without any instruction in language, and they do not expand on this knowledge during their lifetime.

Consequently if the number of sound variants really represented their means of communication, and were a criterion of intelligence as well, this would mean either that animals come into the world with as much knowledge as if they were already adult, or on the other hand that they are so stupid that they are unable to add anything to their learning in the course of a lifetime.

But then man would be stupidest of all, because when he is born he speaks neither an articulated nor an unarticulated language capable of being understood by other members of the human race. He is not even able to utter as many comprehensible sounds as a duck newly hatched from its egg; and as a small child he has painfully to learn an artificial language for which he first has to train his tongue to act as an aid, which is an additional difficult task.

If the number of sounds made is not directly proportional to intelligence and consequently the sounds made by animals cannot be their real means of communicating among themselves, then some scholar might care to explain why human speech is a necessary outcome of and a sign of intelligence and why the tongue is a speech organ.

Incidentally all fish are condemned to eternal stupidity as far

as scholarship is concerned, because they have no prospect of ever being able to speak as they would otherwise drown.

Some breeds of dolphin and whale, for example, are probably more intelligent than many monkeys. Yet they make only very few sounds and, what is more, make those only when they raise their heads out of the water. If these sounds were their means of communication, this would mean that they spend practically their whole lives as deaf-mutes; and if they do 'speak' they often speak to themselves, because they also come singly to the surface.

With regard to one breed of ape scientists observed with excitement that this breed was 'already so intelligent' that it used thirty different sounds. From this they inferred that these unarticulated sounds represented the beginnings of a language.

If these thirty sounds were a criterion of intelligence, then it would be a testimony to the intellectual poverty of this breed of ape, for canaries and geese utter a much greater variety of sounds.

Those scientists forgot to say that these apes do not articulate their thirty different sounds with their tongue, and that all apes of this breed know and use all thirty of them from birth, whether they live in North India or on an island in the Pacific Ocean. The same is true also for all other animals, for a breed of frog, a breed of horse or a breed of cow always utters the same sounds whether living in Japan or in Africa.

A newborn animal, an ape as well, can be isolated from its herd or group immediately after birth, and even after ten years it will be able to utter only those sounds which belong to its breed.

Man's ape forbears also used a number of different sounds which all members of their breed understood, whether they lived in Africa or in India. If the sounds they made then had formed the beginnings of speech and the number of sound variants had grown with increasing intelligence, then all mankind would have a single language today which each child would speak from the time of its birth on.

But men do not speak a single language peculiar to the species; they have no language at all from the time of their birth on. If a man had not learnt any language by the time

he was twenty, he would learn to speak only with the greatest difficulty, imperfectly, or not at all, and would be able to utter only unarticulated sounds, because the tongue could no longer be trained for the complicated process of speech. Children who are learning to speak have most difficulty not with the changing of sounds or the association of sounds with concepts, but with the articulation of sounds by means of the tongue.

What has happened to man? Why can he communicate with his fellow men only if he carries out a hard course of instruction in his early childhood, and even then only inside a limited group using a common code of sounds? Where are the unarticulated sounds peculiar to his species which should be natural to him from the time of his birth, and what was the purpose of these when they were still in existence?

Without question the correct conclusion lies here too in man's unnatural development.

All living creatures live in groups or at least are at times associated with others of their species. They carry out communal tasks which, depending on the breed of animal, extend from the most simple to the most complex. They must necessarily be able to communicate with each other to do this. The unarticulated sounds which they utter are not adequate for this because the number and variations of these do not bear any relation to the animals' intelligence and consequently to the complication of their communal tasks. They reach agreement as already described soundlessly by thought transference. The wavelength and wave frequency of the thought rays differ with different breeds of animal and can be reciprocally received only among members of the breed.

A group of anthropoid apes living in freedom lives so soundlessly that it is difficult for man to find them in the forest. Yet every day these apes perform exceptionally complicated social tasks. They have a timetable which changes daily and is planned and directed by the leader of the group. They travel daily through large and often changing territories to gather their food. They pause for rest, for quiet, and for play for the children, and even for reciprocal grooming. After a day's tour they can either return home or choose another place to spend the night, where they erect a shelter and even mount guards. Such plans and decisions emanate from the

leader and all group members co-operate with him and submit to instructions thought by him.

If a group of human beings of the same size were to make even a single day's excursion, someone would have to put forward a plan and discuss it with all those taking part. Even at discussion stage there would be innumerable questions, misunderstandings and often strife. In spite of this on the day itself shouts, questions, bad-tempered criticisms and curses would resound in the forest from all sides. The leader would have to give orders for assembling and setting off again. Lost women and children would have to be called to and looked for.

Such a chaotic state of affairs is out of the question in a group of apes: no tedious discussions, no misunderstandings, no quarrelling and no lost women.

The apes use only a few unarticulated sounds, which are however so verbally insignificant that—if these represented the real method of communication and the group of apes were carrying out its complicated task only on the basis of these sounds—one would rightly be obliged to regard these apes as geniuses. Then one ought also to ask what human speech is necessary for at all, if such complicated social tasks can be executed with such a small number of unarticulated sounds. Is man perhaps less intelligent than apes? Admittedly he is not, but he has lost the ability to communicate by thought transference and to perceive by extra-sensory means during the process of human development.

These were very useful abilities; and if in spite of this they disappeared, then this is not an advantage, a sign of intelligence, or an outcome of natural evolution, but a loss, a disadvantage, and a consequence of his mental decline.

But what is the purpose of the unarticulated sounds which apes and most other animals utter, and which man's forbears undoubtedly used too?

Unarticulated sounds are not words, do not form a rudimentary language; they are merely sound signals devoid of content whereby animals announce the transmission of a thought and alert their fellows to switch their brain, which is generally adjusted for transmission, over to reception.

But why are there different sound signals? A single one would surely be enough.

The different types of sound are coded, advance signals of the thought transmissions following them, so that these can be correctly interpreted by the animal receiving the thoughts.

Man too uses such advance signals and codes. He says or writes '2' for example, but must under certain circumstances put a sign before it, a plus or a minus, so that the number is interpreted correctly. In writing down music too he uses various clefs placed at the beginning and indicates by means of them how the notes following are to be read. Although he is no longer able to read thoughts he still in his manner of speaking today uses tone as a signal through which his words acquire various meanings. If a person asks someone to leave the room, it depends on the tone used how this request is to be interpreted. In all languages there are words which serve as advance signals to the correct understanding of the communication following them, and by this means the old principle of signals was fragmentarily retained.

The original unarticulated sound signals made by man became largely superfluous when communication by means of thought died out. As they were really coded pre-signals for the thought transmissions following them, themselves devoid of content, when the transmissions could no longer be received they too became extinct. But not all of them: laughter, weeping, the scream of mortal terror, the groan of pain, the cry of alarm, these are the same among all races, are uttered automatically and today are the only original vocabulary peculiar to the human species. And for these very sounds which no man has to learn, the tongue is used by no race; for these sounds were already in existence when the digestive organ, the tongue, did not as yet have to be used for the articulation of words.

Everyone can imagine how alarmed and desperate men were when the loss of thought communication began to manifest itself, at first sporadically, but later more and more frequently. The few sounds used were only signalling calls devoid of content. People were no longer able to receive the thought communications following upon them. It was as if today the telephone were to ring without any communication following. Added to this, the capacity for other supersensory perceptions gradually disappeared as well at the same time.

If, instead of appearing slowly and in isolated instances to start with, these losses had appeared suddenly among all races and in every individual at the same time, then the species would assuredly have become extinct, on account of the panic and mental shock which was tantamount to madness. For at that time, 50,000 years ago, man already had just as large and intelligent brain as he has today, and he was capable of feeling just as much. But the losses set in gradually, even if with growing intensity, and men were forced to find a substitute for their method of communicating by thought as this was becoming more and more interrupted.

An increase in the number of sounds would not have helped much for men were no more able to use their tongues for the articulation of sounds than apes; for without tongue movements only very few sound variants can be produced, and certainly not any words. Let anyone try to form words with a stiff unmoving tongue and he will realize that the possible variations are so limited that they are completely inadequate to express even the simplest wishes, orders or ideas.

Man had therefore to seek some other remedy to fill the gaps which had arisen. As at first he hoped that this illness was only temporary he solved the problem provisionally: he began to gesticulate because this was the most logical and the easiest way out of the emergency. He filled up the gaps left in his method of communicating by thought, still possible only sporadically, by gesture and mime. Different movements of the head meant yes, no, really, perhaps, and so on. By means of all sorts of grimaces he expressed astonishment, interrogation, concern, doubt, grief, requests, fear, joy and annoyance. If he did not know something he raised both shoulders, if something did not matter to him only one. He included hands, feet and later the whole body in this complicated physical code. The more interrupted communication by means of thought became, the more complicated and numerous his gestures became.

Gesticulation is not unknown in the animal world. Animals too adopt various positions of the body or give other physical signals. The possible variations of these, however, are just as few as with sound signals, and they are no more than the expression of an intention, a coded pre-signal for communications

to be made by thought. Dogs wag their tails when they are pleased. But whether they are pleased because their master has come home, or because they are looking forward to being fed, is not said by their tails, but by their thoughts.

Apes too use such body signals, and man's forbears used them likewise. Thus man was inventing nothing new when he began to gesticulate, but he increased the number of his physical signals as the most logical and easiest substitute for communication by thought transmission.

As long as these gestures served only to fill the gaps in intermittently functioning thought transmission they were sufficient for understanding to be reached. But with time the gaps in thought-reading became larger and larger and it was more and more difficult to reach understanding with the help of gestures.

Man slowly perceived that this loss was not only temporary and that gestures alone would never serve fully to replace what was lost. Moreover, gesticulation was effective only when the people who wanted to communicate could see each other. And besides, gesticulation restricted work, for a person cannot both gesticulate and work.

Thus man was forced to find a completely unnatural and inadequate method of communicating. He began to use his tongue for the articulation of sounds. By this means the number of sound variations possible increased enormously, and these ceased to be signals, expressing as best they could the content of thoughts.

But this did not solve the problem. Men had to give a meaning to every articulated sound and combination of sounds. In other words: they had to agree on a code with the members of their tribe.

In each closed community and in each tribe a code was agreed on. These concepts coded into words were always regarded as a valuable communal possession and a secret belonging to the tribe, the result of laborious toil, which was to be handed down from one generation to the next and laboriously extended.

Some tribes in Asia, Africa and South America still do not want to reveal their secret code—their language—today, and if they do, do so very reluctantly, and even with a subconscious

feeling of guilt, as if they were betraying their tribe. But it is not only primitive tribes that behave like this. Just 150 years ago the highly developed Chinese forbade foreigners living in China to learn their language. All other linguistic groups subconsciously possess this inherited tendency to regard their language as a common national possession and a secret. Everyone enjoys being able to speak his own language to a fellow countryman in the presence of people of another language without these others understanding what is said. He is making use of his secret code with subconscious enjoyment.

To change over men's method of understanding each other to language was not easy. The digestive organ, the tongue, did not submit all that easily. New muscles and nerves had to develop slowly to allow it to become mobile and perform a function for which natural development had never intended it. Not only that; new centres had to be formed in the brain and new connections made with the tongue; this was possible only by means of very painful exercise and effort over several thousand years.

Thus, needs must, a new and completely abnormal order began for man, which at first functioned very haltingly and is still neither perfect nor complete today. A child learning its mother tongue is often able to utter all possible sounds, understands all the words, but still has great difficulty in using the tongue, a digestive organ, to articulate sounds.

Among some primitive peoples the tongue is still more of a digestive organ than an instrument of speech. They are able to move their tongues in order to speak only with difficulty, and the articulation of sounds is very limited. Their speech is consequently more guttural and difficult to understand.

Thus there are living in the region of the Amazon today tribes of Indians which not only use a very small vocabulary, but are hardly able to move their tongues. They produce unusual clicking noises with their tongues, which is relatively easy; these very much resemble the quiet notes produced by the tongue which the gibbons of Asia use as signals. Peoples such as the Chinese and Japanese who have no R or L in their languages, and thus do not learn how to form these sounds in their childhood, are not able to learn these sounds later at all, or only with great difficulty.

If speech was the result of natural development and not a recent makeshift solution to the problem of understanding one another, then all human races would have to be able to form all sounds with the tongue from childhood on, or at least to learn them at a later stage.

While man, driven by necessity, was laboriously training his tongue to articulate sounds, his capacity for telepathic communication disappeared completely. The tongue was still stiff, the speech muscles and the brain centres which serve speech had not yet developed. What is more, the code words which had been agreed on were not numerous enough, and languages were not adequate to allow proper communication. Because of this men used the numerous gestures with head, face, feet and hands, which they had first used to fill the gaps in the functioning of thought reading, to supplement language which was still very poor in vocabulary. And so he carried on gesticulating.

There are still primitive races today which gesticulate more than they speak. The address of a tribal leader in Africa or on the islands of the Pacific is often more of an acrobatics performance than a speech, and even a deaf-mute could understand what it is about.

But the vast majority of the population of the earth today has a sufficiently large vocabulary at its disposal to make understanding inside a linguistic group possible, and in spite of this men continue to use gestures. Thus even peoples with a highly developed language use gestures, especially when they want to express emotions or philosophical thoughts. Gesticulation is omitted only when simple matters of fact are being communicated, but it is not if there is some qualification. Therefore technologists do not gesticulate, but artists, philosophers and farmers do. No matter how far languages develop man will always gesticulate, because even the most evolved language is inadequate to express the content of a thought or emotion precisely.

The extent to which man is still dependent on facial expression and gesture today can best be seen in the theatre on the stage. If the actors were to act a play without mime and gesture, the audience would go home disappointed and any such theatre would soon have to close.

A human being can express the most different emotions and concepts without saying a word. The great mimes show this.

Anthropoid apes are aware of many concrete and abstract concepts which they communicate to their fellows. They express wishes and commands too.

To move the head to indicate YES or NO or to summon a person by waving one's arm does not require specially high intelligence. This is all easier than expressing such things in speech. All apes could perform and use such gestures, but in spite of this they do not.

If a breed of ape used thirty different sounds and these supposedly represented a primitive language, as scientists claim, then these apes would be very silly, for they could communicate at least ten times as many different concepts by means of gesture. They do not do so because they can understand each other much better and much more perfectly by means of silent thought transmission.

As the final loss of all man's capacity for extra-sensory perception occurred only 50,000 years ago, there was likewise no speech before that time. Languages did not develop until much later. Some scholars of language 'established' that men must have been speaking for about a million years because at that time they were already producing tools and would need to communicate with each other by means of language to do this.

But why a language should have been necessary for this in the case of man alone scholars cannot say. Ants construct such marvellous and complicated works that they would need speech a thousand times more than a half-man half-ape producing a simple sharpened stone. And how is it that deaf-mute people today can carry out the most complicated tasks, in groups as well as alone, and do things without speaking a word although now they do not even possess the ability to read thoughts? A million years ago, when he was producing his primitive stone tools, man was able to reach understanding with his fellows by means of thought just as well as chimpanzees, gorillas, ants and other animals can.

If ants can construct their complicated palaces without uttering a sound then men too could construct aeroplanes, for

example, without speaking a word, provided they still had the same method of communicating by thought as ants and all other animals have. In answer to this some scientists will object that ants, when they construct their complicated palaces, are guided by instinct. In claiming this, however, the scientists are fighting against themselves, for instincts did not fall from the sky: they represent inherited subconscious knowledge, that is, something which the breed of animal once did consciously and which later became automatic. But as these animals did not speak in earlier times either, their conscious activity and co-operation took place on the basis of understanding reached by thought. Thus what later became automatic and instinctive is also the product of earlier telepathic understanding.

Therefore when man produced tools a million years ago he did not need any language to do so. Nor will anyone find the slightest trace of a language more than 50,000 years old, for man lost his ability to read thoughts at about this time. In point of fact, languages developed even later for man struggled with his tongue and gesticulated for at least 10,000 years before being able to rely exclusively on the new form of communication.

As the loss of telepathic communication first occurred in Mesopotamia, because cannibalism, and human development with it, started there, the earliest languages developed there too.

The peoples of the southern hemisphere who embarked on cannibalism later lost their telepathic mode of understanding one another much later, and by the same token have not yet progressed so far as the early races in the hard art of speaking.

As already described, languages developed as a private code between at least two people. Each group or each family can if it pleases form a private code for itself, in other words a language. In fact almost every family uses some private code words, especially in communicating with small children.

No language is passed on by heredity. Speech is no common possession of mankind; all that exists are many possibilities of expressing concepts derived from the mind by associated sounds and words in a generally inadequate and makeshift way.

If one were to set a hundred newborn children down on an island, feed them clandestinely, and visit them after twenty years, then one would be able to see that they uttered only unarticulated baying noises and cries because they would be unable to use their tongues to articulate sounds. This would be the real human language. In such a case they would not be as advanced as apes in understanding one another, for they would be unable to communicate by means of thought.

The first languages were not only poor in vocabulary, they were spoken only by very small groups of human beings because originally each clan or group living as a community had its own code words, that is, its own language. Today there are over four thousand living languages, in earlier times there were substantially more. The number of languages is decreasing because more and more tribes, communities and races are being absorbed into a larger cultural unit and the number of separated communities is therefore becoming smaller and smaller. This process will never lead to one single language, however, because each language will sooner or later split or alter on a regional basis.

The vocabulary of individual languages is not an absolute criterion of the level of intelligence of the linguistic group or race, which is more than sufficient proof that language is not an inevitable outcome of higher intelligence.

A very interesting phenomenon occurred in the development of languages: the poorer in vocabulary a language was the more complicated its grammatical rules. For, on account of its very lack of vocabulary, it had to be able to express by numerous endings and rules what a language rich in vocabulary can express by using several words. This is so today too, and many so-called primitive languages spoken by 'uncivilized' peoples have consequently more grammatical rules than a so-called developed language.

Thus, if a primitive language is grammatically more complicated than a developed one, why then should language be a sign of higher intelligence? What requires higher intelligence: a complicated grammar with few words or many words with a simpler grammar?

Languages alter and people try to keep on improving them, although the process of thinking has remained the same for a

million years. If speech were something dating from the beginning and something natural, then one would no more need to experiment with it than one needs to improve anything in the process of thinking.

Men laboriously try to reproduce by means of language what has been thought, but even a language with millions of words would be inadequate to do so, for exactness and speed are possible only in direct thought transmission.

Every human being, even the simplest, has an enormously large number of thoughts which he conceives as fast as lightning. Every human being is constantly thinking but he does not think in language, he thinks in thoughts. It is not thinking which it is difficult to put into words, but what has been thought. If a man were to try to describe exactly all that he thought in one day he would need an immeasurably longer period of time, and then he would still have to add that he had thought everything better than he reported it, and that his report contained only a fraction of what he had thought.

In converting thoughts into speech man has to think three times: first he has to conceive the thought, then he must find the words associated with it, and he must also take into account the rules of grammar. In addition there are emphasis, timing, gesture and facial expression to consider, all subsidiary problems hindering thought and diverting man from the essential business of meditating further. And this is not all: as no language in the world can completely express a thought man is forced not only to gesticulate, he must also use pictorial means of expressing himself, just as he did in earliest times when languages were developing and were still very limited in vocabulary. Even especially gifted people who want to express important philosophical thoughts have to resort to pictorial comparisons in order to make the meaning of what they are saying just approximately comprehensible. If philosophers and prophets, Buddha and Jesus among them, spoke in parables almost as a matter of course, it was not because they were too stupid to express themselves in their own language, but because they recognized language as an inadequate means of making oneself understood, incapable of expressing thoughts of great value. It is easy to say and to understand that something is as beautiful as a rose. But even

ten thousand words would not suffice to give a full and complete description of a rose. This is why most poets take refuge in metaphors because even with the most evolved language they cannot express what they would like to express. But even with this expedient language is anything but perfect.

Every human being is a poet as long as he does not open his mouth or put a sentence down on paper. Whatever a person says, he always has the feeling that he has not said everything he wanted to say and he finds his words worse than his thoughts. He feels that typically human powerlessness, and tries to improve and refine his language. But generally he manages only to cramp and complicate his language to such an extent that his thoughts are hemmed in in a labyrinth of impenetrable rules.

Language has been and is a cause of quarrelling, revolution, and war in the history of mankind, because linguistic groups always feel themselves to be an entity, even if they are not one racially. A race can be divided in two and brought up with different languages: within a few generations the two groups can make war on each other, even if they are living in the same state.

The basic reason for this is that mankind developed from various breeds of ape which were originally at different levels of intelligence, and consequently communicated telepathically on different immaterial wavelengths. The individual races were thus unable to intercommunicate. Although thought-reading as a means of communication was not connected to language, in his subconscious man still firmly adheres to the belief that all people whose mode of communication among themselves is different from his own belong to a different race. With such an 'alien race' he will often be in conflict, even when no racial difference separates him from the other people, only a different language.

Languages are no longer kept secret as happened in earliest times. Each linguistic group is still proud of its language even today, and feels dishonoured if it is not treated with proper respect by another group. Everyone loves his own language and is proud of it. The members of a linguistic group can be moved to tears on account of their language just as they can by the sight of their national flag.

As languages were at the same time the secret codes of the individual groups which they did not want to reveal, anyone who could acquire a 'secret', a foreign word, was pleased about it. Such 'booty' was treasured and anyone who knew secret foreign codes was admired by the members of his own tribe.

As this state of affairs obtained for at least 20,000 years it has remained fixed in man's subconscious up to the present day. Foreign words consequently have still today an almost magic effect if one mixes them in with one's own language. Anyone who does so is much admired, even if he is speaking the most utter nonsense.

When man was forced on account of his 'brain sickness' to look for new possibilities of communication, not only did he begin to gesticulate and to articulate some sounds, he also introduced signs and images to help understanding.

This is how hieroglyphics came into being with men drawing concepts in earth, wax, wood and stone. A hut was a hut, a storm-petrel was a storm, two women meant a quarrel. He did the same as two people still do today if they are deaf-mute or speak two different languages and cannot understand one another properly. Indeed, even people speaking the same language still do this on occasion, and primitive peoples do it still oftener by drawing pictures on the palms of their hands so as to make their spoken discourse more easily understood.

However incredible it may sound, writing was in existence earlier than language. The generally accepted assertion according to which man had first to speak in order to develop writing later 'as his intelligence increased' is a typically academic hallucination. It was just because man still had no language that he was forced to draw concepts in the form of pictures. It is true that he did not write an alphabet or words, which indeed did not yet exist; but he wrote in pictures because everyone understood these; for a picture language consists of every sign that is intended to transmit information between at least two people. A simple arrow pointing the way is a hieroglyph. Even a path or roadway is a signpost and thus a hieroglyph too. A flag, a statue, a hunting trophy and a human skull on display: all hieroglyphs.

Primitive peoples today still use such hieroglyphs and

signs, leaving them on the route they have followed for those coming after them. Broken branches, stones and bones laid in certain positions are hieroglyphs. Wandering gypsies too often leave an extremely complicated system of such signs behind them which are vividly informative to those who come after them. Street traffic signs are internationally understood hieroglyphs. And what are the signs of tradesmen on their houses if not hieroglyphs which can be read even by the illiterate? A Kirghiz does not have to speak English if he sees a tin boot hanging on the wall of a house in England in order to understand that not a tailor, but a cobbler lives there.

When man slowly lost thought-reading he was forced to use such hieroglyphs for 'speaking' too. Later, when he was already able to communicate through speech, he continued to use hieroglyphs, increasingly really, as an intellectual link with those who were absent. He was continually having to draw up more rules and laws because he was making his life more and more complicated and he began too to be interested in his past. Therefore there was more and more to be written down.

Hieroglyphs were very complicated to start with too, because each concept had to be represented by its own special picture. Not that man would not have been intelligent enough 50,000 years ago to invent such a simple system as an alphabet. But what good would an alphabet have been to him at a time when he had neither articulated sounds nor words at his disposal?

About a third of humanity still uses stylized picture writing today: more than 800 million Chinese, 100 million Japanese and about 150 million peoples of other races.

It is not in any way because of defective intelligence that they have failed to give up these forms of writing, but because picture script makes a considerably greater impression than words formed by placing letters together, just as gesture and mime often express more than words too.

A picture script still has more connection with communication by means of thought than alphabetic writing. If a hundred people read the same text in picture writing, they can formulate what they have read in words in a hundred different versions, with the meaning however always remaining the same. The forming of the words however will, according

to the schooling of the reader, be refined or simple, exhaustive or brief.

Apart from this, a picture script can also be read by people who speak different dialects or even different languages. A sign representing a wheel is a wheel for everyone, no matter what language they may speak.

In fact all mankind could have a single picture script even today, which could be read by every linguistic group in the world, without it being necessary to have a single spoken language. And even if there were no language at all in the world, human beings could still understand one another very well by means of picture writing.

A further advantage of this form of script is that it is complicated like a game of chess, and both learning and reading script promote intelligence as chess-playing does. This inevitably leads to a rise in the ability to think and to philosophical thought, for both chess and the reading and writing of concepts associated with images is nothing more than applied philosophy. The high capacity for philosophical thought present, without any special schooling, among many peoples who use picture scripts is ascribable not least to this circumstance.

In the course of history picture images of concepts were gradually replaced in many parts of the world by signs which were made increasingly easier to read, and later by letters. This process reflects the increasing spiritual and intellectual decline.

One of the most rudimentary methods of writing is the Latin alphabet which the Western world has adopted. Writing and reading became easy with it. No special education is necessary for it. All that one has to do is connect the sound and the letter.

Western civilized man is not only convinced that reading and writing are an inevitable result of higher intelligence, but he thinks too that he can improve his life by means of them. Consequently he has been trying for about a hundred years to make writing and reading obligatory for everyone.

Unfortunately, however, it has to be said that this art too will ultimately bring nothing but ill to man. Those peoples that can read and write are patently no happier than the others. The sufferings of the present and the dangers of the

future are caused not by the illiterate but by those who can read and write. It is downright absurd to affirm that writing and reading improve the living conditions and future prospects of the human species. Today such a statement is seen as reactionary, and is considered almost as sacrilege. But the time will come when man will regret obligatory 'higher education', reading and writing included.

Man's method of communication was altered radically by a catastrophe; this is recorded in the myths of almost all peoples and races. The oldest legend concerning this event comes from Mesopotamia and was wrongly interpreted as the 'confusion of tongues' of Babel. The word Babel comes from the Old Hebrew Balal, which means confusion, and not confusion of tongues.

According to legend man wanted to challenge God and be cleverer than Him, and build a high tower to show his own divine resemblance. God was angry at this and caused to appear in men, who were just then busy building the tower, a 'confusion of tongues'. As they were no longer able to understand one another they had to abandon the construction of the half-completed tower. They scattered and later learnt new languages in all parts of the world. According to legend this is the origin of the multiplicity of languages.

This legend is based on historical facts which were recorded in picture writing at a time when men had lost the capacity to communicate by thought; but it was later interpreted wrongly in that the word 'confusion' was taken to mean 'confusion of tongues'. As already mentioned, shortly before his mental disorder *Homo sapiens* raised statues to his god-like high intelligence. As this intelligence was acquired through cannibalism, begun and pursued for sexual reasons, he chose as a symbol of his triumph the male sex organ and constructed towers, some of them enormous, in its shape; these were the lingams which men raised in hundreds and thousands. Several hundred thousand stone lingams about three feet high, old ones and new, still stand in the temples of Asia and the primeval forests of Africa, and people still pray before them today, without being able to explain what the connection is between the 'sinful' male sex organ and striving towards God.

The Tower of Babel was intended to become a lingam of gigantic proportions. During its construction, which extended over several generations, men gradually lost their ability to understand one another by thought. The tower remained uncompleted, but not because men were no longer able to understand one another, but because it became more and more evident that man's victorious elation had manifested itself over-hastily. His brain was damaged, and he had lost both his capacity for extra-sensory perception and his ability to communicate by thought. He had lost his divine resemblance and the emblem of his triumph became meaningless. There was no triumph.

All this was recorded in picture writing at that time. But as mankind was no longer able to remember an earlier existence this picture writing was inevitably misconstrued later; for man knew no longer and he could not conceive that he once possessed the possibility of communicating with his fellow men not by means of speech but by means of thought transmission. As the hieroglyphics speak of a confusion in understanding, they supposed there had been an earlier single language and related the confusion to this.

In reality the original picture writing does not talk of any confusion of languages, for there still was no language. Besides, one cannot express a distinction between communication and speech in hieroglyphics because, according to human concepts and figuratively speaking, communication is language and language is communication.

Man would give a lot to be able to receive the thoughts of his fellow men once more. He would not have this desire if he had not at an earlier stage been able to read thoughts and did not subconsciously miss this ability. Just as he made radio and television as a poor substitute for his lost capacity for extra-sensory perception, to be able to hear and see far-off events, so he would like to develop a thought-reading machine. Such attempts are already under way. But just as radio and television bring him little good, will rather produce suffering, so a thought-reading machine would bring about only more trouble. Thought espionage would produce mistrust, acts of vengeance and crime on an undreamt-of scale, as already happens when secret microphones and even secret television

cameras are hidden in rooms to intrude into the private life of an individual and watch over him.

The real catastrophe however does not lie in the inadequacy of speech. For the very reasons that putting words together is a difficult task and that people devoid of any sense of philosophy and responsibility can also acquire the abilities almost of an artist in the field of language, such people are capable of enclosing their fellow men in a mist of words and manipulating them. A fine racy turn of phrase, just like a so-called academic manner of speaking, enlivened with many foreign phrases, has an almost hypnotic effect on men, who cease to examine the correctness of what is said, and instead, impressed by the method of delivery, they can accept in a state of trance even the most criminal and foolish theories as something intellectually valid. In such a way dangerous semi-intellectuals can reach high positions and mislead men with 'learned' arguments and plunge mankind into chaos.

Thus the present civilization arose, the most unnatural, most hostile to man, and therefore the most primitive of all time. It boasts that ninety per cent of all 'scholars' ever to have been on earth are living in our own time and are responsible for mankind's present 'state of well-being'. If mankind were able to say the same of shepherds, then people could look into the future much less fearfully.

So that paper can be made out of them, the forests of the earth are being sacrificed for 'elegantly' written books and newspapers filled with concentrated nonsense. But mankind will one day bitterly regret not having ordered its diploma-ed idiots to stop at the right time and will be sorry for having made reading and writing obligatory for all men.

In all the civilizations of antiquity, which still possessed deep philosophical learning, one per cent at most of the total population was able to read and write. Men did not live any the worse because of this, just as a Hottentot today has no less joy in living than someone travelling in an underground to the office reading a newspaper.

It would be better for mankind if a small number of true thinkers directed events and not that large number of half-learned people who have become 'men of learning' and leaders, not through thought, but through reading.

Happily for them, more than half of the world's population today is still unable to read or write. If a great part of these illiterate people are hungry today, it is not because they cannot write and read, but because the other half, which can, is no longer capable of philosophical thought and has forced a world order hostile to man upon humanity. From this there arose world-wide misery, and danger for the whole of mankind. Paradoxically, it is those who can read and write who are in the front line for becoming victims of chaos.

Even though the damage to man's brain is incurable and he is steering towards self-annihilation because of this, he can nonetheless alleviate his sufferings if every individual thinks for himself and does not allow himself to be guided by the half-knowledge of so-called intellectuals. It would be better if man did not bother about better language or better writing, but turned his brain again to its real primary task, leaving this neither to scholars nor to computers: he must THINK, THINK, THINK.